

# Harvest Day: Straight Bayou offers thanks



Cotton centers the table arrangement, left, on Harvest Day, in the sanctuary of Straight Bayou Church. Clockwise, the church choir sings a special for the centennial; C. C. Carraway, former pastor, preaches; Brad Banks, present pastor, greets W. Harold Jones, former pastor; the Family Trio and children sing; Moselle Cotton models an old-fashioned costume; Douglas McDonald presents to Etta Hodnett a copy of the church history he wrote.

By Anne W. McWilliams

Harvest Day came once again, on Nov. 3, to Straight Bayou Church in Sharkey County. The first Sunday of every November the church has set aside to praise the Lord for the year's harvest of crops. This year marked the centennial.

This church on a bayou near the Sunflower River was begun Oct. 15, 1891, as a mission point fostered by the old Deer Creek Association with assistance from the Mississippi Baptist Convention Board.

For the centennial celebration, C. C. Carraway and J. Harold Jones, former pastors, spoke to a packed house. Between them, the two have preached 123 years. Carraway, just released from the hospital, made a special effort to be present. One kid asked Jones, "Was it you or Brother Carraway that was pastor when this church was started?"

Another former pastor, Bill Page, and former interim pastor, Harold Jordan, were also present. Lavon Hatten, director of missions, presented a certificate from the Baptist Historical Commission, in honor of the 100th anniversary.

Arrangements of pumpkins and cotton and other fruits of the harvest decorated both exterior and interior. Lunch was served in the fellowship hall. Afterward, the Johnson Family Trio and their children from Greenville sang. Douglas McDonald presented copies of the history of the church, which he has written, and summarized the high points.

Said Carraway in his message: "I know God provides for his people. Earlier this year, when there was so much rain, many worried that crops would not be good. But God gave us a good year." He told of one member who said he made four bales of cotton to the acre, the most ever.

"The first time I preached here," he said, "in the fall of 1929, there was a big crowd like this." While he was a student at Mississippi College, he went to Midnight (near Straight Bayou) to preach on a Saturday night. He had to chase the "crap shooters"

(gamblers) out of the church so he could hold the service. That night someone invited him to preach next day at Straight Bayou. He did, and found the building propped up with two cypress logs, thanks to damage the Flood of 1927. The church called him as pastor and promised to pay him \$4.28 twice a month to pay his round-trip fare from Clinton on the train.

"While I was pastor here, I tasted possum for the first time," he recalled. His pastorates there were 1929-33 and again in 1935. He said he remembers baptizing as many as 62 at a single time, on a sand bar just across the river. "We had to get the ferry to cross over to it." In March 1930, he married; Mrs. Carraway went with him to the centennial celebration of the church 61 years later. In 1931 and 1932 he was also principal of Straight Bayou School.

Back in 1891, the members first met under a brush arbor. For a while, Baptists and Methodists shared the first building. A new one went up in 1940. While J. Harold Jones was pastor for 17 years (1965-1981), longer than any other, he led in the brick-veneering of it, and in remodeling the interior — including a red carpet. The late Sarah Frances Hodnett landscaped the grounds in 1972. In recent years a new pastorium has been built.

Brad Banks, present pastor, has expanded the van ministry begun by Archie Lee Goodwin, pastor who preceded him. Banks also started a youth program called "His Kids."

At one time during Jones' ministry, the church was listed in the top 25 in the state in per capita giving to the Cooperative Program.

Jones said, "We are here today because of him who is God yesterday, today, and forever. We are here because we worship him and have a deep desire to praise him, because his blood has been made available to us."

## The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, November 14, 1991

Published Since 1877

### Israel's Baptist Village hears Jewish-Arab dialogue routinely

By Mark Wingfield

LOUISVILLE, Ky. (BP) — The sight of Arabs and Jews sitting together at last week's Middle East peace conference might have appeared unprecedented to most of the world, but a Southern Baptist missionary couple said the same thing happens routinely at Baptist Village in Israel.

The only difference is that at the Baptist campground and conference center, Arabs and Jews don't argue about their decades-old disputes. Instead, they worship together, eat together, and pray together.

For example, after the West Bank uprisings began in 1988, leaders of the Arab and Jewish congregations look-

ed for a way to make a positive statement. They scheduled an all-day prayer and fellowship conference at Baptist Village, which 200 people attended on a Saturday.

Saturday also is the day the Jewish congregation meets for worship.

So when an Israeli woman came to visit the worship that day, she was fascinated by the Arab-Jewish conference going on.

"She was so impressed with the sight that within the next couple of months she came to accept Jesus as her messiah," missionary Martha Lytle said.

The miraculous harmony between Arabs and Jews at the village "is the

kind of thing you can't really publicize," Lytle explained. "But it reminds us that the Lord still has the situation in his hands."

"That said more than most peace conferences," Mrs. Lytle said.

This harmony is possible because both groups share a common goal of striving to follow Jesus Christ, she explained.

But still, these relationships take work. "It's hard," she said.

"It's extremely hard."

"I am a strong believer in intercessory prayer," she added.

"There's an awful lot of prayer that goes into these meetings."

As a result, Mrs. Lytle said, visitors to Baptist Village — both believers and non-believers — routinely make the same comment: "This is a place of peace."

One Russian woman heard of Baptist Village and rode a bus to visit the complex unannounced. She walked up to the Lytles' house and found Mrs. Lytle cleaning out her kitchen cabinets.

The woman spoke no English and Mrs. Lytle spoke no Russian. So the visitor pointed at Mrs. Lytle and asked, "Baptist?"

Mrs. Lytle said, "Yes."

Then the Russian woman ran to embrace her and cried with great joy, "Mine sister, mine sister."

Wingfield is news director for WESTERN RECORDER, Kentucky.

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# EDITOR'S NOTEBOOK

Guy Henderson



## The trickle down theory

Recently the Foreign Mission Board cut off budgeted funds to Ruschlikon seminary. Now there is a foundation to raise endowment and several appointed fund raisers in the U.S.A.

Missouri voted to reject a \$15,000 allocation in the budget for the Baptist Joint Committee, 890 to 700, in a volatile vote in the convention. Next day, 250 Cooperative Baptist Fellowship backers voted to raise the \$15,000 and send it to the Baptist Joint Committee.

Other states are sending money to schools or seminaries, churches are designating more offerings to special projects, and an epidemic of designated gifts could overtake us.

This may look impressive on the surface, but in the long run it will cripple us. This attitude can trickle down to the local church. The church can begin a destructive designation program — 10% to what we like, zero for what we don't like. It will not stop there. If the church can do it, so can the individual — financial support for what I favor, nothing for what I don't favor.

It could play havoc with churches, associations, state conventions, and with mission programs.

"They keep the church too cold, I freeze every Sunday. I'm not giving a dime to maintenance."

"It was terrible what they did to 'Amazing Grace'; see if I give another

cent to our music program."

"My brother-in-law teaches at Gamaliel Seminary. I think I'll designate all my offering to that school."

"Pastor didn't come to see me last week — nothing for him out of this tithe."

The Southern Baptist structure was built on cooperation. It was not theology that drew us together so much as the desire for mission activities. We could do together what we cannot do alone.

There are few churches in the SBC that could support a hospital overseas. Together we support 22 hospitals. Alone, could our church or state convention support a missionary, fund a seminary, support a children's village, promote Sunday School, stewardship, or a youth assembly? The last time I checked, it would take 67 special offerings to do what the Cooperative Program does.

I don't favor every way my church spends the budget. However, I do believe the accumulated wisdom of 1,000 is usually greater than that of one person. Neither do I always agree with every line item in the state convention budget or the SBC budget, but until opinions crystallize into convictions, I will continue to support it. Can you imagine a wage-earner designating his paycheck: "I don't like

the house, nothing for rent; school is not measuring up, nothing for school clothes or transportation. The kitchen I like; double the designation for food." That household would soon be in shambles, albeit with a full stomach.

This back lash, knee jerk response of designated giving can fragment a church or a convention. Cooperation flees, integrity is out, and the trust level is no more. But what do you do when, by conviction, you can no longer support A, B, or C? You do what you have to do. Pray that the decision is based on principles, not personalities. You bear in mind fragmentation weakens the whole structure and what has been built in 150 years of giving and sacrifice is weakened. There was a day when we trusted one another; now we see an ulterior motive in every decision. Even the Jews and Arabs were able to sit down and discuss their differences. We are having trouble getting to the table.

The Cooperative Program has helped to stabilize all of our work on both state and convention-wide levels. It has provided a source of growth numerically and spiritually. It has burned its way into our heritage and accomplished much good in bringing people to God through Jesus Christ. Now we have to decide if it's worth continuing. This year Mississippi will lay over \$20,000,000 on the line, testifying that it is.

## I'm proud to be a Baptist!

By Greg Potts

Recently I led my church through a series of studies during the Sunday evening worship service on the subject **Baptist and Other Denominations**. The purpose of this study was to explain the origin and background of each denomination and to highlight the areas Baptists differ with them doctrinally. The study was well received by our congregation.

I have never made it a practice to criticize other denominations. I have never felt Baptists had a "corner" on heaven, so to speak. I knew there were doctrinal differences, or else we would all be worshipping together. But I also knew there were many fine Christian people who attended churches of other Christian faiths.

But as I progressed through this study, I began to realize that our Baptist doctrine was closer to that taught in the New Testament than other Christian denomination I had studied. The more I studied, the more the Holy Spirit warmed my heart because of my theological stance. I thought, "I am proud to be a Baptist!"

I began to reflect on that and realized there were other reasons I was proud to be a Baptist. The first is our theology. I am proud to be a Baptist because of our emphasis on the

security of the believer. Many other denominations do not believe this doctrine. In fact, some feel one can commit apostasy and "denounce" his salvation. One of the great hallmarks of our Baptist doctrine has always been the emphasis on the security of the believer. I take great pride in teaching new Christians they never have to doubt their salvation because they are secure in the blood of Christ.

I am proud to be a Baptist because of our emphasis on believers' baptism by immersion. A number of other Christian denominations practice infant baptism and sprinkle instead of immersing the baptismal candidate. Baptists derive their name from their emphasis on believers' baptism by immersion. I enjoy teaching new Christians awaiting baptism that they will be immersed because the word for baptism in the New Testament means to "immerse."

I am proud to be a Baptist because of our emphasis on the authority of the Scriptures. Other Christian denominations look to the Scriptures as a source of authority but also look to other sources such as church tradition and confessions of faith. I am proud that Baptists have always been a "people of the book."

But second, I am proud to be a Baptist because of our polity. There are three forms of church polity: Congregational, Presbyterian, and Episcopal. Because of our belief in the competency of the soul before God, Baptists operate under a congregational form of polity. This means that members of a Baptist church have a right to express themselves as the Spirit of God leads them through voting. Members of other Christian faiths do not enjoy this privilege. The pastor or deacons do not "run" a Baptist church. Every person has a voice because of our congregational form of polity.

I am proud to be a Baptist because of our emphasis on the autonomy of the local church. Each church has a right to conduct itself as the Holy Spirit leads it. Just because a resolution is passed by the Southern Baptist Convention or the state convention, does not mean a local congregation has to honor it. No one can instruct a local congregation in what they must do. Our churches are autonomous. I am proud to be a Baptist because of our polity.

Third, I am proud to be a Baptist because of our people. In the ten years I have served the Lord in full-time

"PERRY, HAVE YOU EVER NOTICED HOW MUCH YOUR PACKING AND YOUR SERMON OUTLINES HAVE IN COMMON?"



## Reading ministry to senior citizens

The Baptist Record has received requests several times that we use larger print. We are using the standard size used by most Baptist papers and other newspapers. To increase the size of the print would be too expensive.

However, there are some alternatives to this problem. A real ministry could be performed if a group in the church would go and read the Baptist Record and other publica-

tions to those needing this service. Another plan is for the church to record the paper on tape for those requesting it, or the church may wish to copy it in enlarged print. Last, but probably not the best, is the use of a magnifying glass.

The Baptist Record tries to be sensitive to the needs of all of our readers. Hopefully something can be worked out in your church for this loyal group of readers.

Christian vocation I have had the privilege of meeting and working with some of the finest Christian people on earth. Some of the finest relationships I have enjoyed have been with deacons of churches I have served and with pastors with whom I have worked.

The same is true of our denominational workers. I have never called our Baptist Building without being greeted warmly over the phone and assured of any help I needed by the employees there. Phone calls are always returned. This makes me

proud to be a Baptist.

Our association (Lincoln) just finished its annual fall meetings. They were the finest I have been a part of in my ten years in the ministry. We have a great spirit and enjoy warm fellowship in our county. As the meetings came to a close I realized how fortunate I was to be a Baptist and to have the privilege of working with some of the finest Christian people on earth!

I am proud to be a Baptist!

Potts is pastor of Heucks Retreat Church near Brookhaven.

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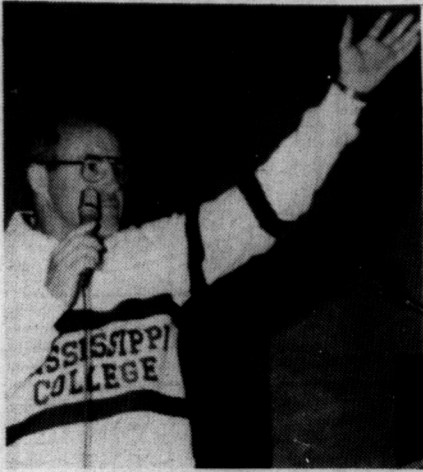
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## RA Day draws 1,900

Over 1,900 boys and leaders attended Royal Ambassador Day Nov. 2 at Mississippi College. One hundred forty-four churches were represented. Events for the day included music led by Mike Harland of Crossgates Church, Brandon, and a message by Greg Massey, right, missionary to Argentina. Following the mission program, the boys attended a basketball game, and closed the day at the MC/Valdosta football game. Shown above left is MC Coach Terry McMillan.

## Annuity Board raises benefits for Plan A

DALLAS (BP) — Annuity Board trustees voted an increase in benefits for more than 16,000 annuitants, heard reports of investment success, and adopted a 1992 budget in their fall meeting in Dallas, Oct. 28-29.

The 16,028 retirees who participated in a defined benefit plan known as Plan A will see a permanent 10% increase in their checks at the end of January 1992.

Another 24,991 participants in the plan who still are employed will receive the same formula increase when they retire.

Paul W. Powell, president of the board, said, "It is exciting to pass on our good earnings experience to the people who need it. Even more exciting is to realize the increase on Jan. 1 will make the benefits more than

210% of what the original formula promised."

Harold D. Richardson, treasurer, reported strong growth in contributions and earnings during the third quarter that brought total assets to almost \$3.35 billion on Sept. 30. Assets of the board have grown at a rate of \$1.25 million a day in the first nine months of the year.

Richardson noted a 17% growth — almost a half billion dollars — in the last 12 months, with \$346 million of the growth since Jan. 1.

Retirement plan members contributed \$141 million in nine months, an increase of 5.7% over the same period in 1990.

"Benefits paid in nine months totalled almost \$79 million, which will probably mean \$100 million in benefits paid by Dec. 31," said Richardson.



Paul and Betty Roaten



Marty and Shari Holley

## Home board appoints five state natives

ATLANTA — Mississippi natives Paul Roaten, Shari Holley, and Scott Crawford were appointed to mission service by the Home Mission Board in October.

Roaten is a graduate of Blue Mountain College and New Orleans Seminary. He will serve as director of the Baptist Migrant Mission Center in Hope, Ark. He served as a foreign missionary in Uruguay, South America from 1970 to 1990. A native of Houlika, Roaten has served as a pastor in Mississippi and Louisiana. He will serve with his wife, Bet-

ty, who will work in family and church service.

Holley, a native of Prentiss, is a graduate of Mobile College and Southwestern Seminary in Fort Worth, Texas. She will serve in Cocoa, Fla., where she will work in family and church service. Her husband, Marty, will be a church planter. Holley will leave a position as consumer credit counselor in Fort Worth.

A native of Pearl, Crawford is a graduate of Mississippi State University and New Orleans Seminary. He has served as a Baptist Student Union summer missionary with the Home Mission Board in Kaneohe, Hawaii, and with the Foreign Mission Board in Seoul, Korea.

Crawford will serve as a church planter apprentice in Las Vegas.

The Second Front Page

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## Graham conducts largest satellite crusade ever

BUENOS AIRES, Argentina — International evangelist Billy Graham is conducting a crusade, Nov. 13-17, at the 76,700-seat River Plate Stadium in Buenos Aires. The crusade is extended by Mission World Latin America (MWLA) across six time zones by satellite, television, and video to more than 850 satellite locations and as many as 4,500 additional video locations in 20 countries throughout South and Central America, as well as in Mexico and the Spanish-speaking countries of the Caribbean.

MWLA is the third phase of an international outreach which has already covered all of Africa and Asia. The number of individuals at-

tending satellite venues will be four times greater than Graham's previous high-tech outreach — Mission World Asia — making this the largest attended event he has ever held and the largest outreach in the history of the church in Latin America.

The programs are produced in two editions — Latin and Portuguese — and transmitted in six languages including Spanish, Portuguese, and four Indian dialects. Thirty-three musical inserts and 15 testimonies have been culturally adapted, pre-produced, and inserted into these programs.

Prime-time television broadcasts are planned in 18 countries, with an

estimated audience of 65 million individuals each night, many through television household parties organized by the churches.

More than 20,000 churches have been involved in the preparation of the satellite crusades which have been organized in numerous stadiums and auditoriums. Each satellite and video crusade has been prepared as if Graham were coming personally, with over one million counselors trained through Christian Life and Witness Classes — on how to share their Christian faith with those who respond to the invitation to make a commitment to Christ — and 50 million pieces of follow-up literature distributed.

## Conservative pastors win appeal for reinstatement of Patterson

By Tammi Reed Ledbetter

DALLAS (BP) — Trustees of Criswell College in Dallas met Nov. 5 and reinstated Paige Patterson as president of the 335-student Bible College.

After 25 of the 30 school regents resigned Nov. 1 to protest "the untimely and ill-advised dismissal" of Patterson, and more than 80% of the student body threatened to leave, trustees agreed to reconvene. Trustees had voted, 14-1, to fire Patterson in an executive session Oct. 28.

The trustees are the college's governing board while regents are an advisory board of prominent Southern Baptists who primarily assist the school in fund raising.

Joel Gregory, pastor First Church of Dallas, organized a meeting at the Hyatt Regency, Dallas-Fort Worth airport, where he met with trustees, a half dozen regent advisors, and school chancellor W.A. Criswell to consider the ramifications of the earlier action.

Appeals for Patterson's reinstatement were made in person by board of regents chairman Jack Graham of Prestonwood Church, Dallas; Adrian Rogers, pastor of Bellevue Church, suburban Memphis, Tenn.; Charles Stanley, pastor of First Church, Atlanta; Jerry Vines, pastor of First Church, Jacksonville, Fla.; Tom Eliff, pastor of First Southern Baptist Church, Del City, Okla.; and Ronnie

Floyd, pastor of First Church, Springfield, Ark.

Criswell's earlier statement he would not advise trustees on the matter of Patterson's future left conservative admirers of the 82-year-old patriarch baffled and offended.

Student Ergun Caner who left a Vincennes, Ind., youth ministry to enroll in the school, charged Criswell with "condoning the trustees' action by saying he's not intervening." Caner predicted, "All it would take would be a word from Dr. Criswell and they would not remove Dr. Patterson."

School supporters have objected to the absence of alumni and ministers on the board of trustees. Deacons at First Church approve the trustee nominees and the board has evolved in its 21-year history to be composed entirely of businessmen. Pastors who served in recent years were not re-elected for second terms. Trustees refused comment on such objections.

While saying he was elated over reinstatement, Patterson, 49, acknowledged doubts "that the matter has been entirely resolved."

Trustees remained unavailable or were unwilling to comment further as to the content of their discussions during the eight-hour closed-door session.

Patterson discounted rumors the infighting at the school is a case study of what a Baylor University official

termed the "narrow mentality of fundamentalists" who "purge the moderates and now purge each other."

Noting similar philosophical differences can be found throughout upper level educational institutions, Patterson said, "There were very divided opinions on how to handle it."

"We are fortunate Christian men can get together and work through this."

Critics of the school trustees charged the timing of the surprise move by the governing body was intentional to throw conservatives into disarray one week before the Baptist General Convention of Texas meets in Waco to decide the fate of Baylor University.

Gregory has led the charge by Texas Baptists who object to the self-initiated transfer of governance by Baylor's trustees. One-fourth of the Criswell trustees have family ties to Baylor and some pastors have alleged an ulterior motive for opposing Patterson, and indirectly, Gregory.

Others say they see it as an attempt by trustees to move Patterson from a supervisory role as retaliation for his high profile stance in the conservative resurgence of the Southern Baptist Convention. SBC Executive Committee Secretary Eldridge Miller, pastor of First Church of Sallisaw, Okla.,

(See PATTERSON on page 9)

## CP falls short in new fiscal year

NASHVILLE (BP) — Southern Baptists gave \$10,693,592 to the Cooperative Program unified budget in October, the first month of the 1991-92 fiscal year, according to Executive Committee President/Treasurer Harold C. Bennett.

The total compares to \$11,075,515 given in October of 1990, a decrease of \$381,922, or 3.45%. Looking back, the October 1990 gifts were 4.2% below 1989 but the November 1990 gifts rebounded 8.6% over the 1989 monthly figure.

The October gifts also fell short of the monthly basic operating budget requirement for the 1991-92 year of \$11,725,856.

Designated gifts totaled \$1,479,520 for October of this year, up 1.64% or \$23,879 from the same month in 1990.



# Lottie Moon dollars can help reach World A: "A world apart"

RICHMOND, Va. — It's as simple as ABC. For years, Christians, without realizing it, have recited the CBAs of missions, not the ABCs.

They've accentuated the "C" — "World C," all but eliminated the "A" — "World A," and barely messed with "World B."

World C, for example, is the part of the world where most of the people call themselves Christians. It has 33% of the world's population, 62% of its income, and 91% of its missionaries — and Christians have spent 99.9% of their money on missions there.

World B, where most people have some access to the gospel but most have not become Christians, gets .09% of Christian money.

World A — Africa and Asia

World A encompasses vast regions of the earth — an evangelistic black hole — where people die with little or no knowledge of Jesus Christ.

Surprisingly, most of World A's 1.2 billion people live in one area — a band across northern Africa and southern Asia.

World A has 24% of the world's population, 5% of its wealth, little, if any, Christian influence, and most of the world's unevangelized people and countries — including most of the world's Muslims (706 million), Hindus (717 million), and Buddhists (153 million).

Most of the people in World A have no Scripture in their languages, no missionaries, no Christian broadcasts, and few Christians among them.

These people haven't rejected the

By Robert O'Brien and Susan Todd Doyle  
gospel; they've never heard it.

Non-traditional ways

Most World A people live in countries where traditional missionaries aren't allowed to work.

Southern Baptists and other evangelical Christians hope to focus developing resources in Worlds B and C on World A as they seek non-traditional ways to penetrate it with the message of Jesus Christ.

One way to reach them includes placing Christians with needed skills — medical, educational, business, etc. — in jobs in those countries.

Another way includes appointing non-residential missionaries who may live outside the country but seek ways to reach assigned people groups inside religious or political barriers.

The "10/40 Window" includes the land of the Bible — the site of God's dealings with humanity from the time of creation to the birth, death, burial, and resurrection of Jesus Christ.

Muslim-dominated world

World A includes areas such as the Muslim-dominated republics of the Soviet Union, Saudi Arabia, Libya, Algeria, Pakistan, and Turkey.

With the failure of communism in the Soviet Union, the fall of the Berlin Wall, and the end of the Persian Gulf War, foreign mission strategists are finding endless opportunities for sharing the gospel.

Offering goal: \$84 million

But in order to do more to share the gospel in World A, and at the same time not neglect Worlds C and B,

Southern Baptists will have to give to the cause of foreign missions like never before, Foreign Mission Board President Keith Parks said.

The Lottie Moon Christmas Offering goal for 1991 is \$84 million.

In order to reach World A with the gospel, Southern Baptists will have to give over and above the goal of the Lottie Moon Christmas Offering, missions leaders say.

3,030 unreached groups.

Missions planners have identified 3,030 large unevangelized population segments who have never heard the gospel. Of those, FMB leaders have committed to reach 300 of them by the year 2000. Other "Great Commission" Christian groups are committing to reaching the others.

Needed: Commitment

"Our generation could share the gospel with the whole world in a way that it has never been done since the first century," Parks said. "We have everything but one thing that is needed.

"We have the technology, the people, the money, the methodology, the Scripture in every kind of translation you could imagine, Christian broadcasts, transportation, communications — everything that's needed — except one thing.

"We do not have the commitment on the part of us as Christians to pay the price for reaching this world for Jesus," he said. "God will hold us accountable."

O'Brien writes for FMB; Doyle writes for WMU, SBC.

## World A: A World Apart

Population

2.5 Billion

Band roughly shows where 85% of World A population lives.

2 Billion

1.5 Billion

1 Billion

750 Million

500 Million

250 Million

100 Million

50 Million

25 Million

10 Million

5 Million

2.5 Million

1 Million

500,000

250,000

100,000

50,000

25,000

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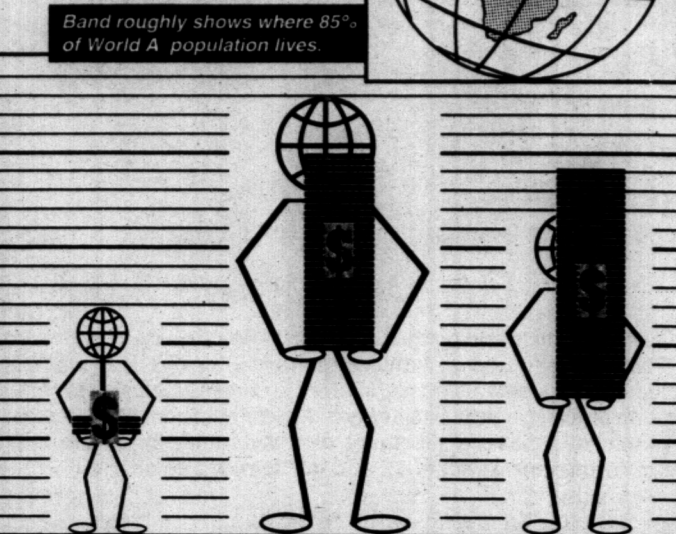
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\$3 Million, or 4%, of 1990 Lottie Moon Offering went to World A  
\$31 Million, or 39%, of 1990 Lottie Moon Offering went to World B  
\$36 Million, or 46%, of 1990 Lottie Moon Offering went to World C

(\$9 million was spent in programs that touched all three of the Worlds.)

## Nettie Ree Traylor dies

Nettie Ree Traylor, 89, retired employee, Mississippi Baptist Convention Board, died of heart failure Nov. 8 at Magee General Hospital. She lived at Pinola.

Funeral services were held at 12:30 p.m. Nov. 11 at Wright and Ferguson Funeral Home in Jackson. Burial was at Lakewood Memorial Park.

Miss Traylor, a native of Simpson County, was a former resident of Jackson. She retired Oct. 31, 1964, after 36 years with the Mississippi Baptist Convention Board as executive assistant for Mississippi Woman's Missionary Union.

"Miss Net," as she was known widely, was a niece of Frances Traylor, state Young People's Secretary, 1915-1931, and state WMU executive secretary, 1931-1944.

After school days at Stonewall and Magee and Mississippi Southern (University of Southern Mississippi), she taught elementary grades in Simpson County a few years.

Then in June of 1928 she began work with the WMU Department. She took the job for the summer and stayed 36 years.

The next year she began work at Gulfshore Assembly as hostess and did that until Hurricane Camille in 1969 destroyed the assembly.

Then she went to work at Camp Garaywa as a hostess and kept working there until 1986. In all, she worked for state Baptists for 56 years.

Her motto was "Keep smiling — smile and the world smiles with you." Her favorite Scripture verse was Proverbs 4:23: "Keep thy heart with all diligence, for out of it are the issues of life."

When she retired the first time, in 1964, the state WMU presented to her a new Chevrolet. An acrostic on the luncheon program honoring her with "Trails for Traylor" described her as "Thoughtful for others' feelings; honest in all her dealings; ingenious and lots of fun; rushing madly to get a job done; tight with Garaywa's money; young in spirit, a real honey; sound in judgment every day; interested in missions all the way; Excellent is the word for Miss Net."

Survivors include sister, Mance Jones of Pinola.

## Hancock calls meeting as defunding protests escalate

By Robert O'Brien & Mike Creswell

RICHMOND, Va. (BP) — With protest of the defunding of the international Baptist seminary in Switzerland escalating to official levels, Bill Hancock has called a meeting Dec. 5-6 to allow leaders from Europe and the United States to air their views.

Meanwhile, Baptist leaders in Germany and Great Britain — upset with the unexpected defunding of the seminary — were gearing up to discuss future relationships with Southern Baptists at meetings in November.

Hancock, FMB trustee chairman, who said he has received an avalanche of mail on the subject, said he called the meeting in Richmond, Va., in cooperation with FMB President R. Keith Parks. It will involve selected FMB trustee and staff leaders and

leaders from European Baptists and the seminary.

Meanwhile, the FMB trustee decision has also evoked a strong protest from the seminary's international board of trustees, which met Nov. 1-2, and continuing protest from Karl-Heinz Walter, general secretary of the European Baptist Federation (EBF), a fellowship of more than 11,000 churches with more than 750,000 members throughout Western and Eastern Europe.

Walter and the seminary's missionary president, John David Hopper, are among those expected to attend the Dec. 5-6 meeting in Richmond, which precedes the FMB's regular trustee meeting Dec. 9-11.

O'Brien and Creswell write for FMB.

## FMB assigns 45 to ISC

RICHMOND, Va. — The Foreign Mission Board has assigned 45 people to work overseas through the International Service Corps.

Included in that number are 32 Southern Baptists who are attending an orientation Nov. 8-23 at the Missionary Learning Center in Rockville, Va. Two are Mississippians.

The new ISC group includes evangelism workers, bookkeepers, English-language ministry workers and even a computer programmer and science teacher. Their assignments will last from five months to two years.

Nine workers, including three couples, have been assigned to work through Cooperative Services International, the Southern Baptist agency that assists nations where missionaries do not work.

Those from the state are:

**Judy Shanks:** Most recently employed as a social worker at Kosair Children's Hospital, Louisville, Ky. Current address: 1800 S. 3rd St., Louisville, Ky. 40208. Education: Mississippi College, B.S. '87; University of Louisville, M.S.S.W. '89. Church: Walnut Street, Louisville. Hometown: Jackson, Miss.

**Ouida Kemp:** Most recently employed as an employment security technician with Mississippi Employment Security Commission, Jackson. Current address: P. O. Box 456, Raymond, Miss. 39154. Education: Hinds Junior College (now Hinds Community College), Raymond, Miss., diploma in secretarial science '46. Church: Van Winkle, Jackson. Hometown: Raymond. Assigned to hospitality coordination in Israel for two years.

## Why do Jehovah's Witnesses, Mormons grow so fast?

ATLANTA (BP) — In a year when Southern Baptists gained less than 1% in total church membership, Mormons and Jehovah's Witnesses grew by 6% and 4% respectively.

Such growth patterns suggest that Southern Baptists could benefit from studying outreach tools of the two religious movements, said Gary Leazer, director of the Home Mission Board interfaith witness department.

From the 1989 to 1990 church year, total membership in Southern Baptist churches increased 0.88%. From 1989 to 1990, worldwide membership in the Church of Jesus Christ of Latter-day Saints or Mormons increased 6.3%, and the active members of Jehovah's Witnesses in the United States increased 3.97%.

One key to the movements' growth is zealous neighborhood campaigns. But their outreach involves much more than door-to-door visitation, Leazer said.

"Friendship" is the Mormon program to attract new members. It involves training a Mormon family to cultivate relationships with non-Mormon neighbors, friends, and co-workers.

The friendship plan includes inviting prospects to social activities and family activities before inviting the family to a church meeting.

Jehovah's Witnesses use a similar seven-step program that begins with literature distribution and encourages follow-up contacts.

Interested people are not invited to the Kingdom Hall, the Jehovah's Witnesses worship center, until the fifth step in the program.

Delaying the invitation to attend church contrasts Southern Baptists' typical approach of inviting a prospect to a worship service first, Leazer noted.

"I'm convinced that we need to get outside our church building (to develop prospects). We think we've done our duty by giving away a tract or inviting someone to church," Leazer said.

The friendship and seven-step programs require members to be well-versed in their faiths. Mormons and Jehovah's Witnesses do not depend on a church staff member to witness for them, Leazer noted.

Another advantage of delaying the church invitation is that prospects who have become friends with members feel like they belong in the organization before they attend a service.

Mormons and Jehovah's Witnesses are both encouraged to invite prospects to home studies of their faith. Leazer said Southern Baptists could do likewise by inviting people to home Bible studies. He recommended using Outreach Bible Study material from the Baptist Sunday School Board during such Bible studies with prospects.

Another distinctive of both Mormons and Jehovah's Witnesses is an emphasis on commitment before church membership.

Before a person is baptized as a Jehovah's Witness, he must "preach the truth" door to door, Leazer said. Jehovah's Witnesses also only count people who are active in the Kingdom Hall activities as "publishers" or members.



# Baptists hold high expectations of pastors

By Pat Cole

LOUISVILLE, Ky. (BP) — Conflicts between Southern Baptist congregations and pastors may be attributed to differing perceptions about the nature of ministry.

Southern Seminary, aided by a \$350,000 grant from the Lilly Endowment Inc. in Indianapolis, surveyed Southern Baptists in eight southeastern states on their perceptions of quality pastoral ministry. Pastors, lay leaders, denominational staff members, and Baptist college professors participated in the survey. The Louisville, Ky., school received responses from about 3,200 of the 7,000 people who were mailed questionnaires.

"Southern Baptists expect their pastors to have a vibrancy of faith, commitment to Christ, and an unwavering kind of example," said researcher Larry McSwain. "That includes high moral views and an emphasis on talking about one's faith. Piety is very important."

Researcher John Dever, professor of church and community at Southern Seminary, added that Southern Baptists want "authentic persons" as pastors. "They don't want people who say one thing and do another," he said, noting there was "incredible agreement" among various segments of Southern Baptists on matters of personal character and piety.

Many pastors depend heavily on their relational abilities to succeed in the ministry, the research showed. "We discovered that the style of pastor who is most likely to succeed is the one who has 'political skills,' in the best sense of that word, and the ability to balance multiple expectations," said McSwain. "Southern Baptists don't appear to have the ability to prioritize things. Consequently, those pastors who relate well to their congregations seem to do best."

Dever speculated that an already high level of forced terminations among pastors would be even higher if pastors didn't possess good relational skills. An average of 116 Southern Baptist pastors experience forced termination every month, according to a Baptist Sunday School Board study.

"Laity want a more directive leadership style and a more aggressive evangelistic style," said researcher Larry McSwain, Southern Seminary provost. "They tend to be a little higher in their expectations of commitment to conservative causes. They are also less likely to be concerned about social and community ministries."

Such differences help explain the tensions that arise between pastors and their congregations, he observed: "Laity are more interested in an aggressive, program-oriented, direct leadership style, whereas professional ministers are more interested in shared, caring relational styles."

Part of the difference in leadership style may be attributed to the training ministers have received, he said, noting ministers are taught to incorporate multiple individuals in the congregation's decision making process and ministry. Shared ministry leadership has also been an emphasis of Baptist Sunday School Board programs, he added.

While the CEO leadership style is popular among some "super church" pastors, McSwain noted in general laity place a much higher value on that leadership style than clergy. "Part of the success of the CEO model leaders is that they are getting a response from laity," he said.

Cole writes for Southern Seminary.

"Opportunity may open the door to success but it's up to the individual to keep it that way."

## Book reviews

**THINGS FAIL PEOPLE FALL** by Deborah P. Brunt (New Hope Books, an imprint of Woman's Missionary Union, SBC, 129 pp., paper, \$6.95). People who have been knocked down by failure can get up again and go on with life. Deborah Brunt, writer and speaker who lives in Corinth, Miss., says, "Almost always, in God's Word, things fail; people fail." After she experienced a failure in her own personal ministry, she made an intensive study of what the Bible says to people who have failed. Also she interviewed at least a dozen Christian men and women who had experienced failure in some way. Then in this book she set down biblical guidelines for "getting up and going on," for being "an overcomer."

It is a clearly and powerfully written book, on a subject that touches everyone, sooner or later. She shows through illustrations and Scriptures that "God's people can fail," but that "God never fails."

She says, "When you're down, you may not see a shred of evidence of God's triumph. Your own life may be in shambles. Your career or ministry may appear ruined. Your family may be torn apart. The world situation may seem to prove the God of love has somehow been beaten... You can believe what, from all appearances, seems true. Or you can continue to believe that God is who He says He is: the God of victory."

She devotes chapters to these solutions: Gaze Upward: Invite Intimacy (with God); Look Inward: Test Yourself, Accept Yourself; Turn Outward: Look Past the Hurts; Look to the Healers, Tend to the Hurting; Go Forward: Take a New Path, One Step at a Time.

Deborah has published numerous articles plus another book, *BYW, Who Are We?* and writes Sunday School curriculum and a weekly column, "Perspective," in *The Daily Corinthian*. She performs dramatic monologues, and portrayed biblical women at the state WMU convention last year.

Currently she is WMU director at her church, Tate Street, Corinth. From 1984 to 1986 she was recording secretary for the state WMU and youth specialist with the state Sunday School Department.

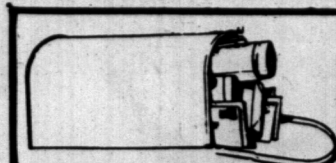
Recently she was part of the first *BYW* Enterprises Abroad team which distributed Bibles and took part in other evangelistic ministries in Moscow and Yalta in the Soviet Union.

At University of Mississippi, she majored in theater, with an extended major in English and a minor in music. She and her husband, Jerry, a businessman, are parents of Megan, 6, and Amanda, 4.

Her latest book is recommended reading — highly recommended. — AWM

Thursday, November 14, 1991

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## Letters to the editor

### Pornography destroys

Editor:

The late Senator Dirksen warned us more than 20 years ago that pornography would destroy the moral fiber of this nation.

Exegesis of Greek words for evil indicate that "porneros" is the topic here. This evil can not exist alone, but necessarily victimizes persons or lower animals, primarily, women and children, in today's sick society.

Pornography — is perverted and sadistic, appealing only to the lowest moral level of human nature, initiating powerful, lustful, selfish, erotic desires, turning God-ordained sex into something vulgar and demeaning, repulsive and violent;

— is addictive, quickly distorting the user's concept of human relationships;

— in the hands and minds of sexually maturing teenagers, produces unwanted pregnancies and emotional problems;

— causes a 19-year-old to pistol whip three young girls and force them to perform deviant sex acts with him and reap himself a lifetime sentence in jail;

— observation of pornographic reenactment results in abuse of a toddler by a six-year-old;

— causes a successful young businessman to make obscene phone calls and destroy his career;

— causes an AIDS patient to rape a dozen little boys;

— causes a well-known professional to fondle and emotionally scar a young patient for life;

— pornographic lyrics are chanted and screamed in rock music;

— was admittedly a part in the life of convicted Ted Bundy, and other serial killers;

— causes an outstanding official to molest his young daughter;

— is subsidized by taxpayers and falsely labeled art (National Endowment for the Arts and tax-supported libraries);

— is distributed under the guise of sex education and therapy for sexual dysfunction, ultimately destroying trust and intimate relationships, and leading to divorce.

Pornography has flourished because "good men do nothing."

Allene R. Goodman  
Caledonia

### No alternative but to give through fellowship

Editor:

The letter from the pastor of First Church, Marion, reinforces my observation that those people controlling our Cooperative Program money represent the churches which contribute the least. That church gives 20%. My church gives at this rate. Compare this to the churches of the presidents of the Southern Baptist Convention. Except for the current president, most of the last 10 years gave 1% to 5%. What a shame!

I see no alternative except to give through the Cooperative Baptist Fellowship. I believe that there are enough of like mind, just in Mississippi, to more than replace the \$365,000 taken from the seminary at Ruschlikon, Switzerland. I intend to do my part. At least, I can know that people like Patterson and Wilson will not get their hands on that part of my contributions.

Ray A. Thompson  
Jackson

### Thanks to MBCB for recent aid

Editor:

I wanted to write to you as a way of thanking the Church-Minister Relations Department of the Mississippi Baptist Convention Board for the recent aid they gave to me and my family.

This past summer we were forced to leave a pastorate in Mississippi where I had served for four years. In leaving we were not given any severance pay to cover our needs, but individuals in the church were sensitive and privately provided assistance — for that we are grateful.

The Church-Minister Relations Department assists pastors who are terminated in the state. They were willing to pay our hospitalization policy for a few months and offered additional aid if it was needed.

One of the leaders in our home church stepped forward and took us into his home for a month. The Church-Minister Relations Department paid for that month's insurance premium. But without their help we would have had to go without coverage for myself, my wife, and our four children. And they offered to do more if we needed it.

In this age when churches and pastors seem to grab quick solutions to their problems, what happened to us is becoming rampant in Southern Baptist life. But I thank the Lord that among Mississippi Baptists practical steps have been taken to help pastors who are put out of their churches — and that help is available whether the pastor was the cause or the victim of the crisis.

Name withheld by editor

### Illiteracy is correctable

Editor:

In Mississippi's history education has been at times disregarded as trivial and unimportant. But illiteracy, functional or otherwise, affects us all. Over twenty-seven million Americans are illiterate in some way, shape, or form. This is a problem which must not be neglected.

Illiteracy affects us in various negative ways, such as a decrease in productivity and increase in inefficiency in the business world. Illiterates must be taught everything orally and many times cause a communication breakdown which in turn directly affects others and ultimately cause an increase in welfare recipients, higher taxes, and higher product pricing. This directly results in driving people into low-paying jobs or even unemployment. It is terrible that this great nation must suffer many huge setbacks, such as a three trillion dollar federal deficit.

Many times accidents occur because of the failure to read and comprehend. This in turn causes more insurance claims, increases in lawsuits, and raised insurance rates all as a result of illiteracy.

Illiteracy is correctable and can be prevented in the future with the help of such programs as the Literacy Volunteers of America, Barbara Bush Foundation for Family Literacy, Laubach Literacy Action, and many others. Please help in stopping this nightmare called illiteracy. Call your local library and offer to volunteer for community literacy campaigns.

Vincent J. LaMonte  
Osyka

### Increase giving to CP

Editor:

I rejoice greatly that Mississippi is the leading state in per capita giving through the Cooperative Program. And I rejoice in our previous plans to increase gifts to Southern Baptist causes outside Mississippi by 1% of 1% per year through the year 2000.

However, I do deeply feel that for our state to be able to continue to do this, without cutting back on our present ongoing various ministries, that more Baptists in more churches must make and follow the commitment to increase our personal giving by at least 1/2 of 1% per year through the year 2000 also. Then our churches need to adopt a long range plan of giving 1/2 of 1% more through the Cooperative Program each year through the year 2000. My commitment and follow-up since 1985 in participating in Planned Growth in Giving has blessed my life spiritually. REALLY! I do believe in this.

I want to call upon all who read these words to prayerfully consider participation in this and starting this Sunday, to give by this plan, if you do not already do so. Let's give 1/2% more so our churches can give 1/2% more so our state can give 1/2% more so with more given this can assist in more souls being saved.

Grady Crowell  
Director of Missions  
Clarke Association

The convention established the State Mission Board, "empowered and instructed to employ a Corresponding Secretary... to raise funds, employ Missionaries, and supply so far as possible the destitution throughout the state." Thomas Jefferson Walne became the corresponding secretary on July 1, 1874 and continued to serve for nine years. His motto was: "A Baptist Church and a Baptist Sunday School in every city, town, village and neighborhood within the territory of this Convention."

### CLASSIFIED

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## Record finish

Southern Baptist journeyman Marlo Huber responds to the cheering crowd as the third-place finisher in the amateur division of the Maralal International Camel Derby in Kenya — despite having to ride the second half of the race backwards. The rider beside her, right, second-place winner in the pro-

fessional division, had given Huber some tips on riding before the race. Southern Baptist missionary Don Dolifka, camel master for the event, is seen at left in a white cowboy hat. (BP photo by Chuck Zehnder)

## New churches are the better alternative for new believers in the Soviet Union

By Dan Wooding

Dan Wooding interviewed Siberian-born Andrei Voth, who has just returned from the Soviet Union, about his opinion that the old-style churches are not going to be suitable for many of the new converts to Christianity. Voth, who is based in Australia, believes that a whole new type of church needs to be set up to cope with the revival that is taking place there.

There are going to have to be thousands of new churches set up in the Soviet Union, as the old ones are "too rigid" to handle the tens of thousands of new converts that are coming to Christ there each month. There are also not enough churches across the vast country.

That's the view of Siberian-born Andrei Voth who has just returned from another visit to his former homeland from Australia, where he heads up Mission USSR and ASSIST Australia.

"The present church structures have some difficulties handling the new converts," said Voth, 35, who was born in Prokopievsk, Siberia, and is the son of a church planter who spent a total of nine years in the Gulag for his Christian activities. "They are much too rigid."

Voth said that many Christians in the Soviet Union have become locked

into many strict "laws." He explained: "Worship in Russia is two hours long. There have to be three to four preachers. The men sit on one side of the church and the women, with the children, on the other. They sing sitting, but pray only standing or kneeling. For some Christians it is vanity for a man to wear a tie or a watch, or even a wedding ring. And the women have to wear scarves, never cut their hair, and never wear trousers."

So it is easy to understand why, when a young person becomes a Christian these days, they get into difficulties, not understanding all the rules and regulations of long-established churches. "They are also not really made welcome," he said, "especially if they wear modern clothes."

"The answer is for thousands of new contemporary churches to be set up across what was the Soviet Union. This new era marks a new era also for the church and it has to demonstrate that it is a living church and all the changes of politics gives them an opportunity to blossom. I believe the old structures will just wither away."

He warned, however, of Western Christians moving into the Soviet Union and trying to "duplicate what

we have here." Voth said, "We have to encourage them to worship God within their own culture. We shouldn't have the attitude of colonialists. We shouldn't feel we are the Big Daddy and we have the whole truth and, because we know all the principles, we need to teach them to them. There has to be an attitude of fellowship and understanding. We must not see the Soviet Union as a new toy for Western Christians to play with."

Andrei Voth also warned that unless we, as evangelical Christians, move to help our Soviet friends with their church-planting efforts, we will be beaten to the punch by the cults.

"They are all there, including the Hari Krishnas, the Mormons, and Jehovah Witnesses," he said. "For instance, the Mormons have started in just one year, over 18 churches in Moscow alone. (There are only 13 Protestant churches in Moscow for a population of nine million people). This is the most strategic time for us to get behind the new converts and new churches in the Soviet Union."

"Otherwise, it will be too late and we will lose them to the cults."

Wooding is a journalist living in southern California, and is founder and director, ASSIST.

## Baptists Committed won't dissolve yet

AUSTIN, Texas (ABP) — Baptists Committed, one of Southern Baptists' two major moderate-conservative organizations, intends to stay in existence, at least for now, according to its executive committee.

In an open letter in the current Baptists Committed newsletter, committee chairman Jimmy Allen said the group is still needed to help organize state-level opposition to "fundamentalism" and to promote the growth of the Cooperative Baptist Fellowship,

the new moderate-conservative umbrella group.

Allen, of Fort Worth, Texas, said the three-year-old Texas-based group will add strength to the Fellowship as the fledgling coalition prepares for its second general assembly April 30-May 2 in Fort Worth — its first meeting west of the Mississippi River.

"Baptists Committed has no apology for calling people to prevent their states from takeover by the fundamentalists," Allen said, "and fall-

ing prey to the same deterioration of educational institutions demonstrated at a seminary level and the same repudiation of church-state separation through willingness to become vassals of secular politicians in the national selling-out of our good Baptist name."

Baptists Committed "never envisioned itself as a permanent entity," Allen said. "When the functions it fulfills are no longer necessary, it will dismantle itself."

## Triple whammy causes Baptist bucks to shrink

By Marv Knox and Mark Wingfield

LOUISVILLE, Ky. (ABP) — The Southern Baptist Convention's golden goose got hit by a financial triple-whammy during the past decade.

Economic recession, convention controversy, and youthful non-commitment have bruised the Cooperative Program, the unified budget that has enriched state and national causes since 1925, say denominational executives.

"The economy has been a significant factor" in the denomination's fortunes, said Richard Rosenbaum Jr., vice president for business and finance at the SBC Executive Committee. "We're coming out of a recession. This has impacted the churches, then the states, and then the national convention."

In the past year, the Gulf War also afflicted the economy and pinched the SBC pocketbook, he added, saying the international conflict caused "a general hunkering down in the economy."

Barry Allen, director of the Kentucky Baptist Convention's business division and Carl Johnson, vice president for finance and treasurer of the SBC Foreign Mission Board, cited unemployment as a significant economic factor.

"There are a lot of Southern Baptists out of work," Johnson said. "We are not immune to what is going on in the United States."

Texas has had tough economic sledding for most of the past decade, noted Roger Hall, treasurer of the Baptist General Convention of Texas.

"There's no doubt but what the economy has had an impact," he said, "but different churches respond to adversity in different ways."

And how churches respond is perceived differently by observers.

"When times are hard, people here still tend to give well to their churches," said Jennings Orr, administrative assistant for business for the Mississippi Baptist Convention Board.

"There is a myth that hard economic times force people to reorder their priorities," the FMB's Johnson said. "And when people reorder their priorities, giving to their church comes out high on the list. That's to the extent they are able to

do it. If they have no income, it begs the question."

A second financial factor is denominational controversy.

"The low level of enthusiasm for cooperative missions has impacted us," said Allen of Kentucky.

"Obviously, the controversy has to be a factor," added Rosenbaum, citing \$2.6 million given to the moderate-conservative Cooperative Baptist Fellowship for SBC and to Fellowship causes.

Although the Fellowship reported 77.7% of its receipts went to traditional SBC agencies and causes, Rosenbaum said that money "still went to the exclusion of the Executive Committee and the Christian Life Commission, and to some extent to the Home Mission Board and Southeastern (Baptist Theological) Seminary."

Trust aside, many younger Baptists simply are not as committed to denominational causes as were their parents and grandparents, observers report.

"There is a trend in society that there is no long-term commitment on behalf of the baby boom generation," Rosenbaum said. "I think that has impacted us some."

"In our local church, we sense that," echoed Hall of Texas. Trends in demographics confirm there is a growing lack of commitment to institutions, he said.

Research conducted by Sylvia and John Ronsvalle, a United Methodist couple who used a Lilly Foundation grant to study church giving trends, buttresses that conclusion.

"It appears as though people have changed from stewards into consumers of the church's services," Sylvia Ronsvalle said. People tend to "buy" the church programs they want rather than give wholeheartedly to the entire church program.

Perhaps the only consolation in the downturn is that churches and the denomination are not alone.

"Look at government, the international order, big business, and churches," Kentucky's Allen said. "They're all cutting back right now."

Knox is editor and Wingfield is news director of WESTERN RECORDER, Kentucky.



## Hill holds office in SBC Brotherhood

Robert E. Hill, left, pastor of Calvary Church in Cleveland, was recently elected chairman of the SBC Brotherhood Commission's support services committee. Joining Hill from left, are Joseph Arbuckle of Oregon, vice-chairman; James D. Williams, president of Brotherhood Commission; and Kenneth King of Texas, secretary.



# Faces and places

by Anne Washburn McWilliams

## He touches earth with beauty

From the time I opened my first geography book, I wanted to travel. Henry David Thoreau often bragged that he had "traveled considerably in Concord," but I wanted to do better than that. I wanted to see the world's wonders, from the Andes to the Alps, from the Rockies to the Himalayas.

Last month I spent a week in Alabama's Appalachians. In Fort Payne, Daddy once said to me as he stretched out his hands toward the surrounding mountains: "These are enough for me." Looking at those hills dressed in October's brightest cloak, I saw what he had meant.

Muscadine. Roll the name around on your tongue a bit. North of that town, a road which on the map looked straight, suddenly ended in a three-tined fork clutching an old grocery store that now advertised "Antiques." When I stepped into the store, I saw a woman sitting at a sewing machine in one corner, beside cabinets and a kitchen sink. "Does she live here?" I wondered. She was wearing a green-checked apron over a yellow dress. Her big blue eyes, a contrast to her grey-streaked black hair, looked even bigger behind thick round glasses.

"Which way to Border Springs?" I asked. She sat, absolutely still, not smiling, not speaking, not even blinking. I walked nearer and repeated my question. No response. "She's dead!" the thought startled me so that I jerked. "Or is she a mannequin?" Slowly she lifted her hand and pointed. Maybe I had scared her, too. Then as I opened the door to leave she said, "I don't really know. I just moved here myself."

At Desoto State Park, I could have sat for a week in a rocking chair on the front porch of Cabin 8. A faint wind stirred in the forest around me: leaves drifted down, softly like snowflakes, not white, but all scarlet and gold. Then quiet reigned, except for the occasional plunk of a falling acorn and the scuffle of a squirrel to retrieve it. At the brink of the steep slope behind the cabin lay spread the Little River Canyon, which at its deepest reaches 600 feet. The caw of a crow sounded from somewhere below. I gathered courage to step near enough the edge that I could look over the treetops to see the far-away sparkle of water. Under a jagged line

of green pines and rocky bluffs, bright reds splashed the opposite wall of the gorge, as if someone had been having a tomato throwing contest.

Too lazy to cook, W.D. and Mama and I ate supper at the park lodge. Just enough chilliness nipped the air that we chose a table near the crackling cheerful fire. Hot catfish and ham steak never tasted better.

Later that night, W.D. built a fire in our cabin, but the smoke poured into the room instead of up the chimney; we gave it up. I returned to the rocker on the front porch to bask in the light of the full moon.

Later in the week, we were back at Mama's house in Chambers County, Alabama, still in the lowest foothills of the Appalachians, I suppose you'd call them. Daddy used to say that the last foothill of the Appalachians was one beside Mobile Bay. That may be so. Anyhow, the view in front of the house where I moved when I was 11 has always been a pleasing one, of hilly pastures, and woods beyond. Owners of that land across the road have in recent years leased it to a paper company. Now pines are fast growing up on it.

I climbed the fence to take some pictures before pines hide our view. Soon I stood in goldenrod as high as my head and looked at a scene so beautiful it brought tears to my eyes. Goldenrod covered the little valley that centers the hills, all the way to the red and yellow woods on the other side. Small green pines and tall white flowers with fringed petals contested the rights of the goldenrod. And across it all unfolded the long purple shadows of late afternoon. It reminded me of a field I had seen from a train one early morning in Soviet Georgia.

It refreshes me, mentally and spiritually, to revel in such beauty. And God has spread it before us, both far away and near at hand. Though vacation time does help me for a few days to forget any troubles or problems I may have, they are still there when I return. Monday mornings still come around. But I take them up again with a more confident attitude.

Would that I could let go more of my selfishness so that my Father could make me as beautiful within as he has made my world without.

## Conference centers accepting summer employee applications

NASHVILLE — Applications are being accepted at Ridgecrest (N.C.) and Glorieta (N.M.) Conference Centers for the 1992 summer staffs.

Glorieta applicants must be age 17 or older and be available to work from May 31 through Aug. 22, although those who can work beyond that date will be given first consideration, said Glenn Compton, Glorieta personnel services administrator. Some applicants will be hired to work June 12 through Sept. 7.

Applicants for the Ridgecrest staff must also be age 17 or older and be available to work from June 6 through Labor Day, according to George Boswell, Ridgecrest personnel services administrator. Some staff personnel will be chosen to work for a shorter term or selected to arrive at a later date than June 6, Boswell said. Available positions at both con-

ference centers include food services, day camp, preschool, recreation, housekeeping, registration, business offices, conference support, and sound and lighting technicians.

The conference centers provide a program of activities for their staffs during off-duty hours, including Bible study, family groups, recreation, music, sports, and local mission opportunities.

Information about Glorieta employment may be obtained by writing Summer Employment, Glorieta Baptist Conference Center, P.O. Box 8, Glorieta, N.M. 87535-0008 or by calling (505) 757-6161.

Information may be obtained from Ridgecrest by writing to Summer Employment, Ridgecrest Baptist Conference Center, P.O. Box 128, Ridgecrest, N.C. 28770 or by calling (704) 669-8022.

# Trustees reinstate Patterson

DALLAS (ABP) — Paige Patterson was reinstated as president of Criswell College after trustees of the Dallas school met for more than six hours Nov. 5 with Southern Baptist fundamental-conservative leaders, including three recent SBC presidents.

Patterson was fired as the college's president Oct. 28 by trustees, who said the controversial leader is spending too much time in Southern Baptist Convention politics and not enough time in administration and fundraising for the school.

But top SBC leaders emerged from a meeting with the college's trustees Nov. 5 to announce Patterson would remain as president.

"We just prayed and came together in the Spirit of the Lord," said former three-term SBC president Adrian Rogers, one of the leaders summoned to the meeting at a hotel near the Dallas-Fort Worth Regional Airport.

Rogers, pastor of Bellevue Church in Memphis, Tenn., is one of four recent SBC presidents who serves on the college's board of regents, an advisory panel that helps raise financial support for the school.

Other regents present included pastors Charles Stanley of Atlanta and Jerry Vines of Jacksonville, who are among the string of SBC presidents elected by the fundamental-conservative movement that Patterson is credited with launching more than a decade ago.

The former presidents and most other regents resigned from the 31-member panel after the firing but reportedly will now resume their support for the school.

## Trustee seeks "warning," but apologizes

LOUISVILLE, Ky. (BP) — A trustee of Southern Seminary, who publicly requested a "warning" be given to professor E. Glenn Hinson regarding Hinson's teachings, has apologized to seminary faculty and trustees and agreed to work through processes and procedures at the seminary to resolve his grievance with the church history professor.

However, seminary faculty and trustees held a retreat this week where John Michael, Louisville, Ky., said he apologized for publicly airing his grievance. Following the retreat Michael told Baptist Press he is convinced there is an increased vigor among all the parties to find internal ways to resolve such conflicts. A conflict management specialist and Robert E. Cooley, president of Gordon Conwell Seminary, who is also president of the Association of Theological Schools, spoke to the group, Michael said.

In a statement given to Baptist Press today, Honeycutt criticized editors of the Indiana Baptist for choosing to air publicly dated accusations against Hinson "which were dealt with in full some years ago by the seminary's board of trustees."

"Especially do I regret the editorial timing of the story to coincide with one of the more important gatherings of the trustees in my 10 years as president," said Honeycutt.

The seminary trustees approved a five-year plan for the seminary aimed at coping with flat revenues and a shrinking base of traditional seminary students. Approval of the five-year plan was the only item of business considered by trustees of the Louisville, Ky., seminary at a brief business session during their Nov. 4-6 retreat.

Patterson supporters among the college's students and alumni, who earlier predicted disaster for the school after Patterson's firing, reacted favorably to the news about his reinstatement.

"It's like the cavalry has come to save him," Ergun Caner, a Criswell student and Patterson aide, told the Dallas Times Herald.

The estimated 15 trustees who attended the airport meeting declined to talk to reporters as they left.

Patterson, who was excluded from the meeting, later praised the trustees as "sincere and wonderful people."

"Godly men and women talked this through to a godly solution," he told the Fort Worth Star-Telegram. "I will be very grateful to God if out of this whole thing comes a new oneness at our college and at First Church of Dallas."

First Baptist Church, Dallas, owns the independent college and elects its trustees.

Joel Gregory, pastor of First Church, and W.A. Criswell, the legendary senior pastor of the church and the college's namesake, also participated in the session. Both Gregory and Criswell had taken a low profile in the Patterson dispute prior to the airport meeting.

Afterward Gregory told the Star-Telegram the agreement that left Patterson as president came with the stipulation that Gregory and Criswell

become more involved in solving the school's financial and administrative problems.

Gregory read a statement which said he and Criswell asked the trustees to "wait on the Lord in connection with any leadership changes at the college."

Patterson supporters had predicted his firing would prompt a majority of Criswell students to leave the school, produce a revolt from donors, and perhaps force the closing of the 21-year-old school. That would have caused problems for First Church, which recently paid to remodel the school's new facilities in East Dallas.

The airport meeting was organized by Jack Graham, pastor of Prestonwood Church in Dallas and chairman of the regents. Also participating were former trustee Jay Strack of Dallas and regent Tom Elliff of Oklahoma City, Okla.

Patterson acknowledged he and trustees have differed over his involvement in the college's administration, but he told the Dallas Morning News he had no warning before trustees voted 14-1 to fire him Oct. 28.

This story included information from Jim Jones of the Fort Worth Star-Telegram, Helen Parmley of the Dallas Morning News, and Julie Lyons and Kris Mullen of the Dallas Times Herald.



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# Names in the news



Causeyville Church, Meridian, recently ordained two deacons. Pictured, left to right, are Larry Hatten, new deacon; his wife, Patricia Hatten; Phil Griffin, pastor; Cindy Hagwood; and her husband, Billy Hagwood, new deacon.



L. P. Rush of Hattiesburg, right, was chosen as Outstanding Alumnus of the Year by the Mississippi State University-Baptist Student Union Alumni Fellowship, homecoming day, Oct. 19. Rush, 91, was BSU president at MSU in 1924-25, and there helped organize a Sunday School class in the cotton mill district of Starkville. He now owns Rush Oil Company and is a member of First Church, Hattiesburg, where he has served as Sunday School teacher, Sunday School superintendent, and deacon. Through FBC, he has provided scholarships for students at Forrest County Agricultural High School, William Carey College, and University of Southern Mississippi.



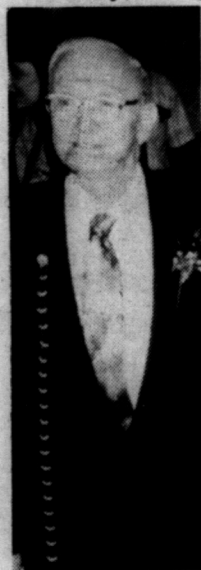
Sean Everhart, 3, is pictured receiving his three year Sunday School attendance pin recently from Henry Speights, Sunday School director at Emmanuel Church, Columbia. Sean was one of seven members who received their pins for perfect attendance in Sunday School for the 1990-1991 church year. Rick Patterson is pastor.

Gina Brasher of Holcomb, a senior nursing student at the University of Mississippi Medical Center, daughter of Mr. and Mrs. William W. Brasher of Holcomb, and member of the Holcomb Church in Grenada, is one of a number of students from college campuses who participated in a Reformed University Ministries inner city mission project in Chattanooga, Tenn., during spring break 1991. The project was sponsored by the Covenant Presbyterian Church in Cleveland. The group worked for four to five hours each day helping elderly widows — scraping and painting their homes and furnishing them with firewood. "We were able to get to know some women with great faith, so we often felt that they were doing the ministering instead of us," Brasher said. Afternoons were spent in the Projects. The group led Bible clubs for the children. They sang songs, played games, and taught them about God's Word.

RICHMOND, Va. (BP) — R. Inman "Prof" Johnson, retired Southern Seminary professor, died in Richmond, Va., Nov. 2 at age 96. His death ended 75 years of close association with the Louisville, Ky., seminary.

WARREN, Ark. — Retired Southern Baptist missionary Catherine (Katie) Hatton, a music teacher and children's worker in Brazil for 41 years, died Nov. 3 of an apparent heart attack at her home in Warren, Ark. Mrs. Hatton, 70, recently had undergone surgery for colon cancer and was recovering well, said her husband, Alvin. She was to have started chemotherapy treatments later this month. Mrs. Hatton, the former Catherine Jordan of Dermott, Ark., and her husband were appointed missionaries to Brazil in 1947. In the early 1950s they founded the Sitio do Sossego Baptist Camp, a Brazilian Baptist camp for Royal Ambassadors, the mission education organization for boys.

ENGLEWOOD, Colo. — G. Edwin Engstrom, retired missionary to the Philippines, died Oct. 28 after a long illness. He was 79. In the Philippines, Engstrom (of Arkansas) worked as a houseparent with his wife, the former Jeannette Faus of Monte Vista, Colo., from 1968 to 1980. They lived with teenage children of missionaries as the young people were boarding away from their homes to study in Manila. Later he was business coordinator at the Philippine Baptist Theological Seminary in Baguio City.



Carter

Pioneer Church, Woodville, celebrated Dave Carter Day on Oct. 6. Carter, 90, and a deacon, had 44 years perfect attendance in Sunday School on that day. He was presented a pin and plaque in the morning service followed by lunch at the church. Chris Wheeler is pastor.

## Nevada Baptists honor retiring executive director

CARSON CITY, Nev. (BP) — Mississippian Ernest B. Myers, retiring executive director of the Nevada Baptist Convention, was honored by 160 messengers and visitors as they met to conduct the business in Carson City Oct. 22-23.

The meeting was held at First Church, which also hosted the Woman's Missionary Union annual meeting and the Pastors' Conference. Highlights of the actions taken by the messengers included the adoption of a \$1,739,252 1992 Cooperative Program

budget, \$505,000 of which is expected to come from Nevada Baptist churches. The 1991 Cooperative Program budget requires gifts of \$466,564, with giving for 1991 expected to reach nearly \$475,000. The 1992 budget calls for a 25% giving rate to world missions, totaling \$126,250.

Nevada Baptists currently are giving 25% to world missions. Although the percentage given to world missions will remain constant, the amount given should increase by about \$10,000.

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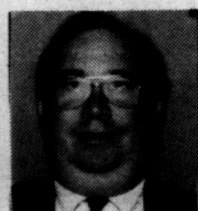


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## Bivocational Resource Center opened at Southwestern Seminary

FORT WORTH, Texas (BP) — A Bivocational Resource Center designed to provide information and research materials about bivocational ministry was opened Oct. 29 at Southwestern Seminary in Fort Worth, Texas, by officials from the Home Mission Board, Baptist General Convention of Texas, and the seminary.

The center, located in the A. Webb Roberts Library at Southwestern, will house the largest collection of materials and bibliographical information on what HMB officials say is one of the fastest growing areas of ministry in the Southern Baptist Convention.

"One of our greatest tasks is to affirm the bivocational minister, to give him the feeling of self-worth that he deserves, to spread this understanding of legitimacy from Anchorage to Miami like an epidemic of red measles," Dale Holloway of Florence, Miss. told people gathered for the ribbon-cutting ceremony opening the center.

Holloway, bivocational program consultant for the HMB, said the opening of the center at Southwestern represented "a magnificent moment, a goal accomplished, a dream realized."

## Names in the news

The Department of Music at Mississippi College will present Chris Young, tenor, in recital on Nov. 18, at 3 p.m. in Aven Hall on campus. The recital, open to the public, is given in partial fulfillment of a bachelor of music education degree. Young is a native of Roxie.

## Homecomings

Pleasant Hill Church, New Hebron: Nov. 17; homecoming for Bridgeport school community; day begins at 10:30 with special music and worship service; picnic lunch; singing and fellowship after lunch; Charles Rodgers, pastor.

Swiftwater, Greenville: Nov. 17; Sunday School, 9:45 a.m.; worship, 11 a.m.; Granville Watson, Bolivar, Mo., guest speaker; covered dish in fellowship hall at noon; singing, 1:30 p.m.; Gospel Notes, Cleveland, guest singers; Gene Foshee, pastor.

## PATTERSON

From page 3

said, "I detest the attitude that guys that have fought the fight and won the battle are no longer usable."

In spite of efforts to dismiss him, Patterson maintains supporters of the school can continue to have confidence in the unchanged doctrinal stance and missionary commitment of Criswell College. "There is no church or institution in the world that does not have its moments of disagreement and times of reaffirmation."

He has no regrets over his involvement in what he characterizes as an "effort to return the denomination to the faith of our fathers," adding he would "do it all again regardless of the cost to me personally."

Ledbetter is managing editor, INDIANA BAPTISTS.

# Just for the Record



Crowder Church, North Delta Association, went over 11,000 on Sept. 22 after an outreach emphasis in Sunday School attendance for the year 1990-91. Average attendance of 216 and a 5% gain was recorded. Sara K. Bailey, daughter of Mark and Cathy Bailey, represented the 11,000th person. Harvey Sewell is pastor and James W. Waller is Sunday School director.



Attala Association GA Day was held at Central Hills, Kosciusko, Oct. 12. GA leaders are Pam Ferrand, Springdale Church, and Linda Canty, First Church, Kosciusko. Not pictured are Denise Corbett, kindergarten, First Church, Kosciusko, and Beth Bell, association WMU director, GA leader, Ethel Church. Garvin Harrington, Philadelphia, was disaster relief van driver.



Acteen Recognition Service was recently held at Woodville Church, Woodville. Pictured, front row, left to right, are Lindsey Nettles, Amie Carter, Christie Dooley, Nancy Vines, Amanda Flaccio, Margaret Tharp; middle row, Emily Whetstone, Michelle Vines, Emily Ryan, Leslie Koch, Rosetta Temples; back row, Kelly Kee, Gretchen Leake, Elizabeth Sessions, Misty Carter, Rebecca Sumrall, and Karrie Smith.

Harvest day services will be held at Melrose Church, Benton, Sunday, Nov. 17 at 11 a.m. A covered dish dinner in the fellowship hall will follow services. James Garner is pastor.

Steel Magnolias will be presented at Blue Mountain College on Nov. 21 at 10 a.m. and 7:30 p.m., and Nov. 22-23 at 7:30 p.m. Tickets are \$5 general admission and \$3 for children under 12. Call 685-4771 for reservations.

## Revival dates

Cedar Grove (Marion): Nov. 17-20; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Joe McIntire, Grace Memorial Church, Gulfport, evangelist; Gary Dover, Gulfport, music; David Green, pastor.

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Macedonia Church, Petal, recently secured funds and other donations for the Honduras Medical Mission under the direction of Jimmie Cross.

Phillipston Church, Sidon, will have Harvest Day on Nov. 17. Sunday School will be at 10 a.m. and worship at 11 a.m. Dinner will be served in the community building. Singing will be held in the afternoon. Guest speaker will be Bob Irvin. Nell Lishman will be in charge of music. Cecil Jones is pastor.

Oral Church, Sumrall, will have a rummage sale at 9 a.m., church craft fair, and car wash on Nov. 16. A catfish dinner will be served at 5 p.m. with donations of \$5 for adults and \$2.50 for children 12 and under. Proceeds will go to send the youth to Ridgecrest Assembly. Billy Barrett Jr. from Purvis is pastor.

A registered nurse who was, up until recently, an employee at a local Jackson abortion center, will speak at a rally of the Christian Action Group, an anti-abortion organization, on Tues., Nov. 19, 7 p.m., at Southside Church located at 800 Raymond Road in Jackson. There will be no charge and child care will be provided. She will explain what got her "into" and then "out of" the abortion business before giving her presentation. "Direct Activism: The Effect Inside the Abortion Center." The new anti-abortion video, "The Hard Truth," will be shown during the rally. For more information, call Christian Action Group at 948-6634.

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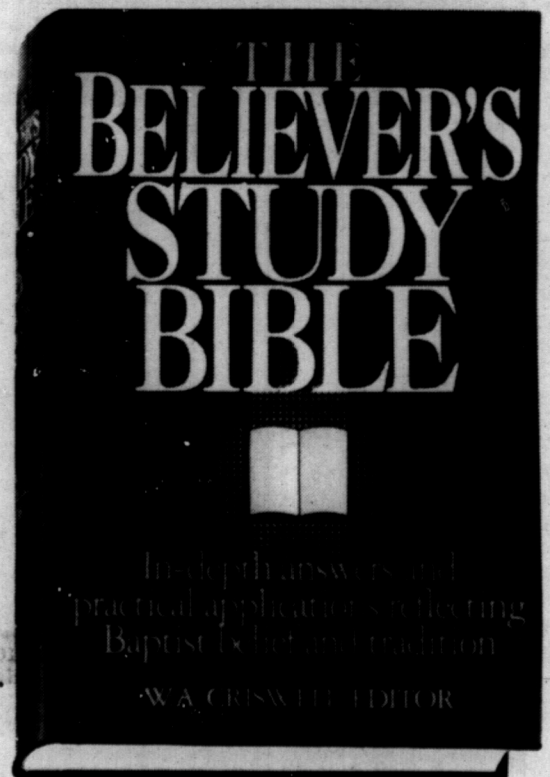
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## Carters will present concert



Nedra Carter Rick Carter

Rick and Nedra Carter, Southern Baptist missionaries to Argentina, will present a concert of classical music Sunday, Nov. 17, in Marsh Hall on the campus of the University of Southern Mississippi in Hattiesburg. Admission is free.

The Carters are professors of music at the International Baptist Theological Seminary in Buenos Aires, Argentina. Mrs. Carter is professor of music education, with specific duties in children's music. Mr. Carter is professor of voice and artist-in-residence, giving vocal concerts at the seminary, and master classes in voice.

The Carters consider themselves "Mississippi music missionaries to Argentina." Prior to going to the mission field, Carter was instructor of vocal music at Holmes Junior College in Goodman, and minister of music at First Church, Durant.

Rick and Nedra, along with their three children, John-Richard, 14, Rebekah, 12, and Marie, 9, have been on furlough in Hattiesburg where Carter has been completing work on his doctor of musical arts degree in vocal performance at USM. While on furlough they have presented 47 sacred concerts in which they present the Gospel through song and a report on their work in Argentina. They have also served on faculty at Gulfshore for Children's Music Week, Adult Music Week, and have served as Missionaries in Residence for Youth Week.

## Missionary news

James and Olive Reppeto, Baptist representatives to Mexico, are in the States (address: 4328 Moats Dr., Kansas City, Mo. 64133). He is a native of Kansas City, Mo. The former Olive Hundley, she was born in Drew, Miss., and grew up there and in Yazoo City, Miss.

William and Cynthia Martin, missionaries to Bolivia, have completed language study and arrived on the field (address: Casilla 2568, Santa Cruz, Bolivia). He is a native of Yazoo City, and she is the former Cynthia Hammack of Natchez.

Kenneth and Christine Mauldin, missionary associates to Guyana, have arrived on the field to begin their first term of service (address: Guyana Baptist Mission, P. O. Box 10131, Georgetown, Guyana). He was born in Fairfield, Ala. The former Christine Works, she was born in Amory, Miss.

Harold and Joyce Watson, missionaries to the Philippines, are on the field (address: P. O. Box 94, Davao City 800, Philippines). He is a native of Brooklyn, Miss. The former Joyce Daniel, she was born in Texas.

# Staff changes

Knox Church, Tylertown, has called Scott W. Holder as pastor, effective Oct. 27. A native of Monroe, La., he received his education at Northeast Louisiana University, Monroe, La., and is now enrolled at New Orleans Seminary. He previously served at churches in Louisiana since 1984.

Bill Barton is serving as interim pastor of Agricola Church, Agricola. He is the founder of the Home of Grace in Vancleave, a facility that helps alcoholics, drug addicts, battered wives, homeless, and senior citizens. He has served as interim pastor of 30 churches in Jackson, George, Harrison, and Pearl River counties during the past 27 years.

New Zion Church, Crystal Springs, has called John Freels as minister of youth, effective Oct. 1. A native of Crystal Springs, he received his education at Hinds Community College, Raymond. Leroy Brewer is pastor.

Tom McCurley has accepted the pastorate of First Church, Oakdale, La., effective Nov. 17. Previous place of service was Williamsville Church, Kosciusko.

Hampton Eggerton has joined the staff of Ridglea Heights Church in Escatawpa, as minister of education and evangelism. Eggerton, a native of Louisiana, has 40 years experience in ministry throughout Alabama, Florida, Louisiana, and Mississippi.

## The Average Southern Baptist Church\*

	1990	1985	1980	1975
Baptisms	13	12	14	14
Other additions	16	16	17	17
Total membership	405	398	384	369
Resident membership	286	284	277	269
Sunday School enrollment	219	221	213	214
Discipleship Training enrollment/participation <sup>1</sup>	99	-	-	-
Music ministry enrollment	58	56	56	59
WMU enrollment	46	46	46	50
Brotherhood enrollment/participation <sup>1</sup>	31	-	-	-
Total gifts	\$126,452	\$102,927	\$67,105	\$41,376
Cooperative Program	\$10,792	\$9,264	\$6,355	\$3,953
Mission expenditures	\$20,078	\$17,433	\$11,748	\$7,131
Church debt	\$147,330	\$107,038	\$82,659	\$59,363
New construction	\$74,188	\$47,726	\$32,811	\$19,525

\*Based on statistics compiled from the Uniform Church Letter.  
<sup>1</sup>Data from previous years not comparable due to changes in reporting procedures.

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- They Are Nailed To The Cross
- 'Tis Midnight And On Olive's Brow
- More Love To Thee O Christ
- I Am The Vine
- Ready To Suffer
- Just As I Am
- My Jesus I Love Thee
- Dear Lord And Father Of Mankind
- Lord We Come Before Thee Now
- I'm In The Glory Land Way
- Sun Of My Soul
- God Is Calling The Prodigal
- The Church's One Foundation
- Have Thine Own Way Lord
- I Love Thy Kingdom Lord
- Purer In Heart Oh God
- Near To The Heart Of God
- Who Will Follow Jesus?
- Sweeter As The Years Go By

### "DOES JESUS CARE?"

- Just A Few More Days
- When We Meet In Sweet Communion
- Closer To Thee
- In Heavenly Love Abiding
- The Last Mile Of The Way
- Wonderful Story Of Love
- Does Jesus Care?
- Careless Soul
- Jesus Savior Pilot Me
- Count Your Blessings
- What Will Your Answer Be?
- Tarry With Me
- True Hearted, Whole Hearted
- Yield Not To Temptation
- My Hope Is Built On Nothing Less
- Beneath The Cross Of Jesus
- Must Jesus Bear The Cross Alone?
- Nearer My God To Thee
- One Day
- When My Love To Christ Grows Weak
- Abide With Me

### "HE LIFTED ME"

- Sweet Hour of Prayer
- There Is A Place Of Quiet Rest
- Showers of Blessing
- Sweet Will Of God
- I Gave My Life For Thee
- Day Is Dying In The West
- He Lifted Me
- Work For The Night Is Coming
- I Am Resolved
- Wonderful Love Of Jesus
- Far And Near
- More About Jesus
- I Know The Lord Will Make A Way For Me
- Beauty For Ashes
- What A Friend We Have In Jesus
- Hallelujah, Praise Jehovah
- Hark The Gentle Voice Of Jesus Fallett
- There's A Stranger At The Door
- Tho' The Way We Journey
- God Be With You Till We Meet Again

### "THERE'S A FOUNTAIN FREE"

- I Need Thee Every Hour
- Softly And Tenderly
- He Leadeth Me
- There's A Great Day Coming
- Be With Me Lord
- The Old Rugged Cross
- Let Him Have His Way With Thee
- Will You Not Tell It Today?
- If I Walk In The Path Way Of Duty
- Blest Be The Tie That Binds
- There's A Fountain Free
- We Shall See The King Someday
- Have Thine Own Way
- I Want To Be A Worker For The Lord
- Never Grow Old
- Are You Coming To Jesus Tonight?
- I Can Hear My Savior Calling
- Were You There?
- Why Not Tonight?
- Trust And Obey

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# The responsible use of freedom — apply positive principles

By Randy W. Turner

1 Corinthians 10:1-11:1

As we look at this matter of responsible use of freedom and how to apply positive principles for proper practice, it becomes important to



Turner

note that we are not looking at laws as much as principles. You can always find a loophole in the law but not so in principle. All Christians face temptations that they may search the Bible for an answer for and it would seem that the Bible is silent. There may not be a specific passage of Scripture that says, "thou shalt not," but on the basis of the overriding principles of the Word of God we know that we shall not. Let's take a look at some of those principles.

**I. The Principle of Expediency.** Paul says in verse 23, "All things are lawful for me but not all things are expedient." He had said the same things in 1 Corinthians 6:12. They may be permissible but they are certainly not beneficial. For instance, there is nothing in the rules that says a runner in a sprint cannot run in

## BIBLE BOOK

fireman's boots or with an overcoat but you can be certain, though it may be permissible, it is not beneficial. A runner will throw off the weights that will hold him back so that he can more readily achieve his goal. If our goal is to serve Christ effectively, the principles of the Word of God will dictate leaving off certain things that may not seem so bad in themselves.

**II. The Principle of Enslavement.** Once again I remind you of Paul's words in 1 Corinthians 6:12 where he says, "All things are lawful for me but not all things are expedient. All things are lawful for me but I will not be brought under the power of any." Jesus Christ went to great length to purchase our freedom and we should not readily give it up to that which would control us or master us. Our bodies were given to us to use and we are to bring them into subjection under us. We are not to be enslaved by them.

**III. The Principle of Example.** In 1 Corinthians 8:8-13 Paul addresses the matter of meat that had been offered to idols. For Paul it seemed perfectly logical to purchase good meat in

the market place at a lower price that had been offered to idols. He felt that he had the liberty to do so. "It won't hurt me," he might have said. However, the test to be applied was, "Will it hurt someone else? What kind of example will it be?"

Paul has a good word for us on this matter in Romans 14:13-15. He says this, "Therefore, let us not judge one another anymore but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way. I know and I am convinced by the Lord Jesus that there is nothing unclean of itself but to him who considers anything to be unclean, to him it is unclean. Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died."

**IV. The Principle of Edification.** 1 Corinthians 10:23 continues to say, "All things are lawful for me but all things do not edify." That is, they do not build up. Again this principle involves things that may not seem inherently wrong in themselves. But do they build us up rather than pull us down? Do they debilitate or weaken or do they recreate and refresh and relax and restore? Every conscientious believer must put his behavior to the test with these principles of

edification.

**V. The Principle of Exaltation.** 1 Corinthians 10:31 says, "Therefore, whether you eat or drink or whatever you do, do all to the glory of God." Will our actions lift up Jesus? Our actions will grieve him or they will glorify him. Remember the words of John who said, "He must increase and I must decrease." Do your best to make all that you do for the glory of God.

**VI. The Principle of Evangelism.** 1 Corinthians 10:32-33, "Give no offense either to the Jews or to the Greeks or to the church of God. Just as I also please all men in all things, not seeking my own profit but the profit of many, that they may be saved." In the matter of that questionable behavior that has brought you much consternation, ask yourself this question: Would it be harder to lead someone to Christ if they saw me doing this or would it be easier? We have already learned from Paul in the last chapter that we all have rights but the Christian thing to do is to waive our rights for the sake of the gospel of Jesus Christ (1 Corinthians 9:12).

Paul closes this paragraph of Scripture with a great challenge, 1 Corinthians 11:1: "Imitate me just as I also imitate Christ."

Turner is pastor, Parkway Church, Natchez.

## Speak up for your faith when opportunities arise

By Kiely D. Young

Acts 26

Have you ever had someone that you really wanted to talk to about Jesus and prayed that God would give you the opportunity? God is



Young

faithful to give us such opportunities if we are faithful to take advantage of them. Paul was given such an occasion before King Agrippa. King Agrippa was the religious leader for the day for the Jewish faith. Paul, having been a zealous Jew, wanted to talk to Agrippa. When he appealed his arrest to Caesar, because he was a Roman citizen, he was given the privilege to state his defense before Agrippa himself.

This testimony of Paul's defense is a beautiful testimony of the message we have to tell and the privilege we have to speak up for our faith. The hymn writer penned it well in "We've a Story to Tell": "We've a story to tell to the nations, that shall turn their hearts to the right, A story of truth and mercy, A story of peace and light, A story of peace and light."

**There's a reason to speak up (Acts 26:1-8).** Paul was ever so grateful to state his case before Agrippa. He was also tactful in his delivery, being quick to compliment Agrippa for his knowledge of Jewish faith and customs.

As Paul shares the testimony of his life before becoming a Christian, he points his steadfast adherence to every facet of Jewish law and custom (v. 5). This was his point of common experience with Agrippa. Their difference came at the issue of the present and future. Paul claimed the promise of God to the 12 tribes of Israel was fulfilled in the resurrection of Jesus, the promise of the kingdom.

As Paul gave his point of reference for common ground, he went on to state the essence of his transformation and the basis for his new life.

**There must be repentance for sin (Acts 26:9-20).**

Paul gave explanation of a critical point of salvation, repentance. The word repent means to turn from. Paul explained that he had been commissioned of God to proclaim repentance to the Gentiles, "to open their eyes, and to turn them from darkness to light, from the power of Satan unto God" (v. 18). Paul gave this as an explanation of his own conversion. He had been such a zealous Jew, arresting and persecuting Christians. He explained his own conversion came on the way to Damascus with orders to arrest those professing to be followers of Christ. But, he was confronted by the Lord on that road and brought face to face with an awareness of his personal sin. He confessed and repented of his sin to receive forgiveness. He declares to

Agrippa, in verse 19, that he has been faithful to his commission from God to preach repentance.

There are still those as Agrippa who need a direct confrontation of repentance for salvation. Their refusal to admit their error is accentuated by their refusal to change when confronted with the truth of the Gospel. We must, nevertheless, be faithful to tactfully present the truth.

**There must be a turning to God (Acts 26:20-23).**

Just as there must be a turning from sin, there must be a turning to God. They must walk out of the darkness dominated by Satan into the radiance of God. Paul wanted to present the Gospel message in such a clear fashion as to make it attractive to Jews and Gentiles alike. He wanted them to understand the depth of God's love for them and the length to which God had gone to make provision for their sin. As they understood God's love, they would eagerly respond by turning to God.

Paul explained that Jesus was the fulfillment of God's promise made to Moses. He explained the suffering, death, burial, and resurrection of Christ were the full revelation of God's love for Jew and Gentile alike. Paul wanted God's loving grace to draw them to repentance and faith.

Bill Bright, founder of Campus Crusade for Christ, said of his own conversion, "I was converted not only out of conviction of my sin, but more of an attraction to God's love . . . Once I

ran to receive him as my Lord, I became, in his presence, strongly aware of my sin and imperfections, and I was genuinely repentant."

**There can be forgiveness and inheritance (Acts 26:24-29).**

Paul had proclaimed in verse 18 that those who repented of their sins and turned to God would receive forgiveness of their sins and the inheritance of eternal life. Paul's further explanation caused Festus, who was standing by, to accuse Paul of becoming mad from his new knowledge of God. "Paul, Thou art beside thyself." But Paul spoke more frankly to both Festus and Agrippa that his words were true and sound. He further appealed to the understanding of Agrippa and his knowledge of the prophets. Agrippa's response encouraged Paul. "Almost thou persuadest me to be a Christian." Paul acknowledged that he prayed that, not only Agrippa, but all who heard his message that day would become Christians.

The invitation hymn, "Almost Persuaded," states the tragedy of being so close, yet so far away. "Almost persuaded, harvest is past . . . Almost persuaded, doom comes at last, Almost cannot avail, Almost is but to fail . . . Sad, sad that bitter wail, Almost but lost."

Such a condition prompted John Wesley to exhort all believers: "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, to all the people you can, as long as ever you can."

Young is pastor, First, Greenville.

## UNIFORM

## How can I say thank you to God?

By Don Dobson

Deuteronomy 8:10-19

A few Sundays ago, our minister of music, Mark Thompson, performed Andre' Crouch's "My Tribute" on his trumpet. This song simply asks if there is any way at all to adequately say thank you to God. Certainly, we could never begin to show enough appreciation to our heavenly Father based on all the good that he has showered down upon us.



Dobson

Perhaps you and I should attempt to instill within ourselves an attitude of gratitude, rather than conjuring up ways to express thankfulness. To be sure, if we develop such an attitude, then our actions will follow suit.

Our lesson this week is based on Deuteronomy 8:10-19. Moses tells Israel that their new land is full of riches and that they must be careful not to forget God. As we read the words of Moses, it is as if we are there. Today we are abundantly blessed in so many ways. However, we too must heed the words and warnings of Deuteronomy.

**I. Honor God the provider (v. 10).**

## LIFE AND WORK

God is good, God is great, by his hands we all are fed, give us Lord our daily bread.

The above prayer is often given by many children each day before a meal. It is simple and sweet. It is also theologically and scripturally sound. God is the provider of our daily needs. He does indeed give us our bread. Moses was constantly reminding Israel of this fact. Through the hard days of the wanderings, it was Yahweh who provided the meat and water. Through our own hard days of wandering, spiritually, and otherwise, it is God through the grace of Christ that provides.

**II. A warning (vv. 11-14).** Here Israel is warned not to forget the God who has provided. Moses knew that human nature allows one to think, at times, far too much of one's own ability.

John D. W. Watts has said, "There is danger when the stomach is full that a man will become proud and self-satisfied, and he may forget the Lord who brought him out of Egypt." Certainly, if this was true of Israel, it can apply to us. We must be constantly on our guard not to forget who "feeds" us.

There is another warning offered in these

verses. Moses gives Israel a prohibition against pride. As I write this lesson, I'm drinking a glass of iced tea. My glass is emblazoned with the mascot of our local high school. Under the emblem are these words: "Tiger Pride." Now there is nothing at all wrong with being proud of your high school. There is nothing wrong with being proud of yourself, your family, or any other worthwhile endeavor. However, when our pride turns to self-reliance, self-centeredness, and cockiness, then we have a problem.

Moses stressed to the nation of Israel that self-sufficiency and unjustified pride were sins. May we hear this, too.

**III. A cure (vv. 17-18).**

Most of us realize when we are ill. If we hurt,

or if something about us is not working properly we can assume that we're sick. We can also assume that a cure is needed.

So it is with pride with a lack of thankfulness to God. A cure is needed. In God's great ability to love, he has provided the cure. The cure is found in remembering. Last week we noticed that it was good to remember certain things. It is certainly good and beneficial to remember that God has given us the ability to provide for ourselves. You see, even through the realization that our ability to provide is a gift from God, we beat self-pride and arrogance. The cure, very simply stated is, remember to remember "that all good gifts come from above."

Dobson is pastor, Collins Church, Collins.

**CHURCH PLANNING SEMINAR:** The National Institute for Church Planning and Consultation is sponsoring a seminar for pastors and key church leaders, Feb. 24-28, 1992, at Callaway Gardens, Pine Mountain, Ga. The leader will be Kennon L. Callahan, who has received national recognition for his work as church consultant. For further information, write: The National Institute for Church Planning and Consultation, Southeastern Regional Center, P. O. Box 3463, LaGrange, GA 30241.



## One more Samaritan

By Jack Winscott  
Luke 17:11-19

Physical illness or injury usually produces a true humility, feelings of isolation and "why me," and a driving desire to do something to get better.

The scriptural accounts of our Lord Christ healing people vary a great deal in their emphases. Some center on the healing itself, some on the way they were healed, some on the healer, and this one on the response of the healed.

Leprosy was the cancer of the first century. Now called "Hansen's disease," it is once again spreading rapidly in several areas of our world.

Leprosy had but one diagnosis and one prescription — the leper colony. It meant social separation, ostracism, even from family. There was no Oschner's, Mayo's, or Baptist Medical Center.

The dreaded disfigurement and loss of limbs were endured with no support system or apparently, even ministry. Our Lord encountered ten lepers who appealed to him probably as much for pity as for healing. And they were so desperate that they obeyed his instructions!

All ten were healed, but only one returned to Jesus, and at his feet thanked him. "... And he was a Samaritan."

No racial slurs were more degrading or caustic than Samaritan slurs. The life of a dog was of more value! And why did God make so many of them? Even he ought to know how worthless they were.

But our Lord Christ made a point of regularly relating to Samaritans, both good and not so good! Why did he keep on doing that?

Ten lepers were healed, but according to the evidence, only one became whole both physically and spiritually. He was the trusting recipient filled with gratitude. What happened to the other nine?

Any of us who have ever been seriously ill and have regained our health ought to relate to the nine. We tend to forget so easily and so quickly. We need a continual "patient relationship" with Christ.

And the most enduring and meaningful miracle of all is becoming a child of God through trusting Jesus Christ as Savior and Lord of eternal life.

Winscott is pastor, Prentiss Church, Prentiss.

## Evangelist asserts his right to sport Bible sign at World Series

CLEVELAND, Tenn. (EP) — As the Minnesota Twins headed for their second World Series victory in four years, a Tennessee evangelist filed a federal lawsuit asserting that his free-speech rights were violated during game two of last year's World Series when security guards at Cincinnati's Riverfront Stadium prevented him from displaying a Bible sign.

Guy Aubrey of Cleveland, Tenn., filed the constitutional claim in U.S. District Court in Cincinnati with the help of Rutherford Institute attorneys.

According to the lawsuit, the 33-year-old minister was on his way to his seat, holding a "John 3:16" sign when a security guard grabbed him by the jersey and said: "I'm taking you to police headquarters. Your sign is against the rules of Major League Baseball and the Cincinnati Reds and you can't have it in the stadium." The lawsuit says security guards, backed by city police, threatened to throw Aubrey out of the stadium unless he relinquished his sign, which he did under protest.

The lawsuit argues that the stadium is a "public forum" where diverse messages are allowed, and that for

this reason officials may not single out a particular sign simply because it is religious.

Sued are the City of Cincinnati, the Cincinnati Reds, and Burns International Security Services, which provided security at Riverfront Stadium during the 1990 World Series.

"Fans don't shed their First Amendment rights at the stadium door," said James Knically of the Rutherford Institute, who heads a team of four attorneys defending Aubrey. "A stadium is public property and constitutional rights prevail there just as they do in other public places."

In 1989, Knically settled a similar Rutherford Institute lawsuit filed against officials at RFK stadium in Washington, D.C. That case was brought on behalf of two men whose Bible signs were confiscated during NFL games in 1984.

In court papers settling the D.C. case, stadium officials recognized the men's right to display religious signs and agreed to pay attorneys' fees. Also, CBS Sports apologized in writing for its role in tearing down one man's "John 3:16" banner.

## 1 of 5 American adults cannot read this page

By Sarah Zimmerman

ATLANTA (BP) — One out of every five American adults cannot do what you are doing right now. They cannot read.

They cannot read the newspaper, follow the directions on a cake mix, or understand the instructions on an aspirin bottle.

They cannot study the Bible, fill out a form for church membership, or read words in a hymnal.

"One-fifth of all the adults in these United States cannot read John 3:16," laments Gayle Leininger, home missionary who specializes in literacy missions.

Whatever the statistic, it is hard to

believe, Leininger says, because "if you read, you probably don't mingle with or relate to people who don't."

For example, J.W. Franks attended a Sunday School class until he was in his mid 30s. When class members were each asked to read a portion of Scripture, he dropped out of the class.

Yet Franks, who works at a mattress factory, wanted to learn to read his Bible. Leininger says surveys taken by secular companies show reading Scripture is the No. 1 reason illiterate Americans want to learn to read. Southern Baptist volunteers are taught to use Scripture as texts in literacy lessons.

Zimmerman writes for HMB.

## "You can't be loving when angry; you can't be angry when loving"

By Terri Lackey

then what's a couple going to do?" he asked. "Acknowledge your anger and deal with it."

"Anger is a God-given emotion. It is natural," Rowles said. It should be as easy to say, "I'm angry" as it is to say, "I'm hungry" or "I'm tired."

Anger is a secondary response to a many different types of situations, he said. Often it is the result of a lack of communication, self-centeredness, or feeling of being attacked.

"Anger is a secondary emotion," he said. "Being pushed beyond your limits is the primary emotion."

"When two people live together from day to day, they are going to have conflict," Ruth Rowles said. "You can't be loving when you're angry, and you can't be angry when you're loving."

People must feel like they are fully known and deeply loved, she said, and couples cannot feel they are "fully known unless they disclose their anger."

"Happiness is not the absence of conflict, but the ability to deal creatively with it."

The Rowleses listed three essentials of coping effectively with anger — commitment to growth of the relationship, communication, and ability to accept conflict positively and resolve it creatively.

In attempting to resolve conflict, couples must avoid determining a winner. "No one is right or wrong," Ruth Rowles said. "You cannot be concerned with who wins. If one of you wins, the relationship loses. You both must win."

Understanding where anger comes from helps diffuse a potentially explosive situation, Jim Rowles said.

RIDGECREST, N.C. (BP) — Verbal sparring in marriages is as common as the cold, but conflict resolution is not so normal because guidelines are seldom learned as a child, a counselor and his wife said.

"How was conflict handled in your home?" Jim Rowles asked couples attending a Fall Festival of Marriage conference at Ridgecrest (N.C.) Conference Center, Oct. 11-13. "The way you saw anger handled is the way you will probably handle it."

Rowles, a licensed professional counselor and president of Rowles Counseling Service in Halifax, Va., and his wife, Ruth Rowles, secretary/treasurer of the business, co-taught the class, "Resolving Our Conflict," Oct. 11-13. They are members of Beth Car Church in Halifax.

"We bring to our marriages all these old tapes, but it is never too late to learn new ways of doing things," Rowles said.

Anger is usually handled in two ways — by venting or suppressing, Rowles said.

"Venters yell, explode, slam doors, blame, and put down," he said. Venters explain their "inappropriate behavior" by saying they inherited this type of anger.

Suppressors retreat. They leave the scene of action; they go for a walk or take a drive, Rowles said.

"They stuff everything down in a gunny sack, and then some seemingly innocuous incident eventually triggers their emotion and that sack overflows."

Invariably, Rowles said, venters marry suppressors.

"If venting is inappropriate and suppressing is equally inappropriate,

## Missionaries on furlough

Mark and Cecile Alexander, missionaries to Argentina, are retiring from the field. Address: 1202 Rockingham Dr., Clinton, MS 39056, phone (601) 924-7182.

Rick and Nedra Carter, missionaries to Argentina, are on furlough. They will return to the field in December. Address: 407 N. 38th Ave., Hattiesburg, MS 39401, phone (601) 264-2113.

Bill and Gerry Colston, missionaries to Korea, are on furlough. They will return to the field Feb. 1992. Address: 704 Ponderosa Dr., Starkville, MS 39759, phone (601) 323-4216.

Mary Alice Ditsworth, missionary to Singapore, is on furlough. She will return to the field in Feb. 1992. Address: c/o W. D. Evans, 1124 Juniper, Columbia, MS 39429, phone (601) 731-2821.

Phil and Laura Dunaway, missionaries to Brazil, are on furlough. They will return to the field July 1992. Address: 118 Amberwood Dr., Clinton, MS 39056, phone (601) 924-3877.

James and Dottie Gilbert, missionaries to Panama, are retiring from the field. Address: 223 Nicholson, Waveland, MS 39576, phone (601) 466-2908.

Felix and Dene Greer, missionaries to Liberia, are on furlough. They will return to the field Jan. 1992. Address: 442 Cummins St., Jackson, MS 39204, phone (601) 371-6565.

Byron and Dora Harbin, missionaries to Brazil, are on furlough.

They will return to the field July 1992. Address: 3331 Old Canton Rd., Jackson, MS 39216, phone (601) 981-4824.

Russell and Melinda Kyzar, missionaries to Costa Rica, are on furlough. They will return to the field July 1992. Address: 107 Clinton Blvd., D-2, Clinton, MS 39056, phone (601) 924-9657.

Frank and Margaret Lay, missionaries to Costa Rica, are on furlough. They will return to the field June 1992. Address: 410 Dale, Columbia, MS 39429, phone (601) 736-6389.

Dot Lott, missionary to South Brazil, is on furlough. She will return to the field Feb. 1992. Address: 811 Crestview Dr., Hattiesburg, MS 39401, phone (601) 582-9629.

Greg and Karen Massey, missionaries to Argentina, are on furlough. They will return to the field July 1992. Address: 438 East 1st St., Forest, MS 39074, phone (601) 469-1069.

Frank and Jerry Anne Pevey, missionaries to Tanzania, are on furlough. They will return to the field April 1992. Address: P. O. Box 97, Skene, MS 38775, phone (601) 843-5136.

Harry and Frances Raley, missionaries to Taiwan, are retiring from the field. Address: 1010 Post Rd., Clinton, MS 39056, phone (601) 924-9509.

Mary D. Stampley, missionary to Ghana, is on furlough. She will return to the field this month. Address: 721 Northside Dr., Jackson, MS 39206, phone (601) 362-6209.

Keith and Penny Stamps, missionaries to Guatemala, are on furlough. They will return to the field June 1992. Address: 314 S. 23rd Ave.,

"You should ask yourself, 'What are my attitudes toward this conflict?' Dig deeper down into your childhood to find where it's coming from," he said.

Listening intently to what the other person has to say is also important, he said.

"You have to listen to what your partner is saying and accept it as informational," he said. "You have to try to get down and understand what he or she is feeling. Don't listen with your answer running."

In a separate conference, "Fighting and Forgiving," Debby and Jeff McElroy, listed several "rules for fighting." The McElroys are a husband and wife ministry team and members of Westbury Baptist Church in Houston.

Those rules are:

— Be committed to honesty and mutual respect.

— When feelings are shared they are not right or wrong, they just are.

— Attack the problem, not the person.

— Fight as the issues come up.

— Avoid fighting when you're angry or tired.

— Be ready with a positive solution after taking a swing.

— Watch your words and guard your tone; lower your voice instead of raising it.

— Give each other time to speak. Listen.

— Don't leave the scene of a fight.

— Look at each other when fighting.

— Remember the issue is never as important as the relationship.

— Don't let pride stand in your way.

— Say, "I'm sorry, please forgive me."

— Say, "I forgive you."

Lackey writes for BSSB.

Hattiesburg, MS 39401, phone (601) 582-3744.

John and Kathy Vaughn, missionaries to Brazil, are on furlough. They will return to the field Jan. 1992. Address: 4304 35th St., Meridian, MS 39301, phone (601) 482-0976.

Bill and Violet Hales, missionaries to Gambia, are on furlough. They will return to the field April 1992. Address: 137 Melrose, phone (601) 957-929.

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